

# GLORIE

Of the

*Friends Society of*

# LORD

ARISING,

Shaking terribly the EARTH,

AND

Overturning All,

Until Righteousness be set up.

BEING

An Encounter with the Ministers of the world touching their Maintenance; wherein they are beaten with their own weapons, confuted by their own Scriptures and Arguments.

ALSO,

A Testimony from the Lord against

## SWEARING.

With a Word to the Heads of the Nation, and to the Judges of Life and Death.

---

By those whom the world calls Quakers.

---

*London, Printed for Giles, Calvert, at the black Spread-eagle  
near the West-end of Pauls, 1654.*

GLORIE

LORD

Shaking terribly the Earth and

Overturning All,

Until Righteousness be set up.

BEING

An Account with the Ministers of the  
world touching their Maintenance; where-  
in they are beaten with their own weapons;  
condemned by their own scriptures and Ar-



A Testimony from the Lord against

SWEARING.

With a Word to the Heads of the Nation,

and the Judges of the Land.

By those whom the world call Quakers.

London, Printed for G. W. at the black spread-eagle  
near the West-end of Bowle, 1694.



**T**his thing was I moved of the Lord to write forth, which lay upon me, which is for the good of your souls, and for the good of all people, that you may see what spirit you are by: if by the spirit of Jesus Christ, it leadeth into the right paths of Jesus Christ; if not, the spirit of error, which leadeth contrary to Christs doctrine; and if contrary to his doctrine, minde and life, as it doth openly appear by the fruits of the doctrine of the world. The glory of the Lord shall arise, and his majestie, to shake terribly the earth, that your majestie, ye earthly ones, shall be laid in the dust, and your glory and your renown: for the Lord hath brought forth, and will bring forth his *Plant of renown*, which makes the earth to shake terribly, and that your loftiness must be laid down, and the haughty people of the Land be weakned and grow feeble. The Lord hath spoken it, who will dash in pieces, and will overturn all, until that righteousness be set up, until the earthly part be shaken: for in the earthly part there lodgeth his majesty, and his glory, of the earthly mans, whom the god of the world blinds, and so they push one against another, and are blinde about the Law and Ministry, until the earthly part be thrown down.

The Ministers of the world are proud, that compel men to swear, to be without the doctrine of Christ, who saith, *Swear not at all*, though the Ministers of the world have given the Bible to swear by, and the Rulers bring that for a witness, which witnesseth against Swearing.

The Ministers of the world bring many Scriptures, and say, *If we minister unto you spiritual things, it is the least if you minister to us your carnal things.*

All Magistrates, I charge you in the presence of the living Lord God of heaven and earth, Let Priests alone, as touching

giving

giving them their maintenance. You feed them fat, and make them idle ; which the Scripture is against : which make so many of them seek after great benefits, and then they set the people one against another.

First, let them receive spiritual things, and minister them, before they reap carnal things ; not to reap carnal things, before they sow spiritual things. Therefore busy not your selves about them , but wait you in that which is pure, to receive the perfect Law of God, which is upon all sinners and transgressors: which Law of God is perfect , according to that in the conscience: for, *the Law of God is perfect, and endures for ever*, and so is that in the conscience ; and so for conscience sake, *Let every soul be subject to the higher power* : for if you have not received the Law from God , for conscience sake they suffer, (with your Law, which is contrary to that in the conscience) and submit to God, who is the Law-giver : and herein in all ages hath truth suffered , by them who had made Laws contrary to that in the conscience.

O let all Magistrates, Rulers, and People consider, the Ministers of the world say they *plowd in hope*. Have they plowd all this while, some 30, some 40, some 50 years, and now lost the end of their hope , and are now fain to seek to the Magistrates for means ? Oh horrible ! Here they are contrary to the Scriptures.

And they said, *He that planted a vineyard might eat of the fruit of it*. O horrible and shameless vineyard-dressers ! doth your vineyard bear you no fruit , who have been planting some 30, some 40, some 50 years, but you must now go a-begging with Petitions to Magistrates ? This is contrary to Scripture: *I have not seen the righteous forsaken, nor his seed begging their bread*. All the vineyards you have dressed, bring forth nothing but briars and thorns. Such as you sow, such do you reap, and are fain to beg and seek to the Magistrates for means. Here you shew forth you are shameless vineyard-dressers, and have fruitless vineyards, as you do shew it, and you to be idle ; and *he that will not work, must not eat*. Have you no fruit, but plowd in vain, and planted in vain, that all your trees are dry, and never a tree bears fruit ? what husbandmen are you ?



Another Scripture they bring: *They that minister at the altar, are partakers of the altar.* But this Scripture shames you: for your altar will not maintain you, but you seek to the Magistrates for means. So here you shame your altar, and shew you never sowed spiritual things; but be them that sow tares, and so are them that reap tares.

Another Scripture you bring: you say, *They that preach the Gospel should live of the Gospel.* This Scripture shames you again, and shews your Gospel will not maintain you, but you seek to Magistrates: and the Ministers of the Gospel are ashamed of such a pack of Teachers.

*He that ploweth, ploweth in hope: he that thresheth, thresheth in hope, and shall be partaker of his hope.* But these are Paul's words, 1 Cor. 9. 10. But how are the expectations and hopes of these men-teachers perished, that are fain now to seek to the Magistrates for means, and put up Petitions to them? as there was a Petition put up lately to the Magistrates of *England*. How have they plowed in vain all this while, that no seed comes up! Oh how have they lost their hope! Oh how have they threshed in hope all this while, and got forth no corn, but are fain to seek to the Magistrates for means and food! These are they that have been beating the air, and threshed in vain, and plowed in vain, and lost their hope; who now cry to the Magistrates for means, and say they may not be left to carnal people, and their wives after them; and so judge the Churches to be carnal, which have been all this while sowing, plowing, and threshing it. O you shameless teachers! people have been led by you long.

And in your Petition you say you prophesied in sackcloth: O you lyers, here you have declared yourselves lyers to all the Nation. Let all people take notice: when ever saw you a Priest in sackcloth? Were not many of you the Kings Prophets, and Bishops Prophets? And take away your Benefits, and you will be no Prophets. Have not you prophesied on a soft Cushion, and a hundred or two of pounds for it? But the light of God is arising, that people begin to see you to be false Prophets, and so deny you.

And another Scripture you bring, *The labourer is worthy of his hire*; the workman is worthy of his meat. We unto him that oppress-

oppresseth the servant in his wages. That is the servant, and not the matter: he that is learned may read.

But how is it that Ministers of England sue men at the Law for means which they do no work for, nor are hired, and to them minister no spiritual things, but rail upon them? O how are these men worthy of their meat, which do no work? O how do these men take the Apostles words for a cloak to their idleness! How are these men bereaved of their sense! And is not this unjust, and contrary to the Law, for a man that I have not hired, nor doth me any work, for to go to a Magistrate and fetch a Warrant, and sue me at the Law, and strain my goods, and bring the Scripture for his cloak, and tell me the workman is worthy of his meat, and the labourer worthy of his hire, when I neither hired him, nor set him to work? And here they are contrary to the Scripture, and contrary to the Law. O horrible, that ever such should take the Scriptures in their mouthes, which have been upheld by the Magistrates and Laws of the Nation: greedy shameless men, no Ministers of Christ; which openly declares you to go for filthy lucre.

Another Scripture you bring: *Thou shalt not muzzle the mouth of the ox that treadeth out the corn*, as saith the Law. O you shameless teachers, your mouthes must be muzzled: have you been treading all this while, and no corn troden out to feed you, but are faine to seek to the Magistrate? The Apostle saith the Oxes mouth should not be muzzled that treadeth out corn; but here you shew that you have troden out no corn. O ye idle drones, have ye troden out no corn yet, but are the oxen and beasts that are spoiling the corns, but you must seek to the Magistrates; for you say the people are carnal. O ye fat bulls, no corn troden out yet? you have plowed in vain, you have sowed in vain, your hope is in vain. Ye hypocrites, which now seek to the Magistrates for means, the Lord will open the Magistrates eyes to see you, which he hath done many.

The Ministers of the Gospel said, *They that preached the Gospel lived of the Gospel; they that plowed, plowed in hope; they that threshed, threshed in hope; and, The labourer is worthy of his meat.* But you that will not work, must not eat: for they that labour are worthy of double honour, and the labourer is worthy of his

his hire: but the Law saith, *Thou shalt not put thy sickle into thy neighbours corn.*

Another Scripture the teachers of the world bring, where Paul saith to the *Corinthians*, he robbed other Churches for sparing them, and had taken upon other Churches. But which of you teachers of the world have taken upon other Churches to spare your own where you are? but you sue them at the Law, and seek to the Magistrates for means, if they will not give it you: and so cast your selves out of the doctrine of Christ, and the Apostles, and the Churches.

Another Scripture they bring against them that witness the new Covenant, which meet together in several houses, or in the Fields or Commons, as they which gave forth the Scriptures did often; which is *2 Tim. 3.* and they say they creep into houses, leading filly women captive, laden with sin, and led away with divers lusts, ever learning, and never able to come to the truth; having the form, but not the power; must be turned away from. Let all take notice, if this Scripture turn not upon themselves, who live in the lust: who lives in headiness, lives in the lust, lives in covetousness; lives in the lust, and he leads into divers lusts. O such have got the form, and have led this many hundred years, led some 30, some 40, some 60, some 80 years, and never able to come to the truth.

All people take notice, *The leaders of the people cause them to erre.* And who have led captive all this while? Whether covetous men have not led, drunken men have not led, heady men have not led; proud, strikers, fierce, despisers do not lead yet? All people consider whether people have not always been learning of such which have the form, but not the power. They are to be turned away from. And such as are strikers and envious, such you may see have led; and then they will bring that Scripture to maintain it, where the Apostle saith, *Some preach Christ of envie, some of strife, and some of contention.* That was a time that few believed that was the Christ: the Apostle himself did not, till it was revealed in him. But when his Name was spread abroad, and many had gotten the form, the Apostle bid them turn away from such as had the form, but not the power: there he did not give liberty to hear envious men, nor

vain

vain contenders, but bids them turn away, and shun the occasion of vain contention: though the time was, he gave liberty to envious men, and contentious men, and men of strife; that was the time of spreading his Name abroad: but when they had gotten the form, and not the power, then bids he all turn away from envious men, contentious men, and men of strife.

Another Scripture they bring, as *Jude*, to accuse them that are separated from the worlds Teachers, which turns upon themselves, which *go in the way of Cain, and after the error of Balaam*, who are *ordained of old for condemnation*. Let all people see if they go not in the error of *Balaam*, for *gifts and rewards*. And whether the Teachers of the world be such as were sanctified by God the Father, and preserved in Christ Jesus, and which were to contend for the faith once delivered to the Saints. Let all take notice, if they be not such as deny sanctification, and deny perfection: and how do these contend for the faith, which deny it, and which deny the everlasting Offering Christ Jesus?

Another Scripture they do accuse them with which witness the New Covenant, in *Peter*: *Who through feigned words and covetousness make merchandise of the people, who are rioting and sporting in the day-time*. Let all people take notice of this, if this do not turn upon them who are the teachers of the world, who are covetous, and make merchandise of the people; which were to come in the last times, which *Peter* speaks of: and whether *Peter* was such or no, who spake of them which should come after him.

These Teachers of the world, who have told us of threshing in hope, and plowing in hope, and have threshed and plowed, yet have got nothing: and they have told us of a mediate Call, and their means was mediate. Now we believe it, and see it to be carnal: for mediate is carnal and natural; and *the natural man knows not the things of God*. And they have told us that the Steeple-house was the Church, and Sprinkling Infants was their Baptism, and a little bread and wine was their Communion, and the Letter it was the Word, and the Letter it was the Light, and Hebrew, Greek, and Latine, was the Original, and the four books *Matthew, Mark, Luke, and John*, was the Gospel,

spel, and *Oxford* and *Cambridge* were the two Well-heads of Divinity. And we see all this to be mediate means indeed, and mediate is carnal and natural; and *the natural man cannot receive the things of God*, as it is written. So we do reſtiſie againſt all theſe, who have taught us this doctrine, to be no Miniſters of Chriſt.

For we do witneſs now, the Miniſters of Chriſt, which are the Miniſters of the Word, which tell us God is the Word, Chriſt is the Light, the Church is in God, and the Baptiſm is with one Spirit into one body, and the Cup which the Saints drink was the blood of Chriſt, and the bread that the Saints break was the body of Chriſt, and the Saints fountain and treaſure is God and Chriſt, and the Original is the Word: for *Pilate* had the Original which the world hath; Hebrew, Greek, and Latine, who crucified Chriſt, as the world doth: and the world hath the four books, as the chief Priests had the Prophets words, which denied Chriſt the ſubſtance of the Prophets; as the Priests which have the four books, deny Chriſt Jeſus the ſubſtance now: ſo earth to earth. Light was before the world was, and the Word before the world was, and the Lamb of God before the world was, and the Fountain before *Oxford* and *Cambridge* was, and the Word before Hebrew, Greek, and Latine was, and the Spirit before the invention of Infants Baptiſm was, which baptizeth into one body; and the Spirit was, in which the Communion is, before the table of devils was; which all Saints are made to drink into. Here are all you threshers and plowers, with your mediate ſtuff, and mediate call, are all razed out in the full, and none come to the beginning, but are all blinde guides.

All ye Heads and Rulers of *England*, who have a Law, and have made a Law to compel men and people to give their Tythes to the Priests: And if it be ſo, that the Priests muſt have the Tythes, let them act according to the Priests which did receive Tythes, which had a command to take Tythes, who had ſtore-houſes, that the ſtrangers, the fatherleſs, and widows thither were to come, to the ſtore-houſes, and be filled within the Priests gates, that there might be *no beggar in Iſrael*.



*saith*. Moses, who was Judge of all *Israel*, gave forth this Order, which he had received from God, which was in the first Covenant, a figure of the everlasting Priest. So ye, if you now compel men to pay Tythes, and the tenth of their estates, let the Priests have Store-houses, that all the fatherless, the strangers, and widows in *England* may thither come, and be satisfied within the Priests gates; and let them minister of that to them, that there may be no begger in *England*, as there was to be no begger in *Israel*. And so if you do thus, that the Priests have Store-houses to put their Tythes and the tenth of mens estates in, to fill the strangers, widows, and the fatherless, that there may be no begger in *England*; which if ye then act according to the figure, ye must not own Christ come in the flesh, as we do, and that the Priesthood is changed, & the everlasting high Priest witnessed, over the household of God; and therefore suffer we imprisonment, and our goods spoiling. And the Law is changed, and Jesus Christ witnessed the end of the Law, the end of the Priesthood, who is the everlasting Priest, where there is a treasure that filleth all, and to fill all; at whose name shall every knee bow, and every tongue confess him: for he hath enlightened every one that cometh into the world; though the one hate it, and the other love it, yet he that hates it, it shall make him confess, and let him see his deeds be evil, when he hath his reward: for so, I come, saith he, and my reward is with me, to give to every one according to their works, whether they be good or evil: he saith so, who hath enlightened every one, and gives every one a measure according to their ability: he saith so, who is a King. Now the wicked and slothful servant, that hides his talent in the earth, from him it shall be taken, and he into utter darkness must go: he saith so, who is the Light of the world, and who hath given to every one a measure: and he saith so, whose grace hath appeared to all men, but teacheth us, say the Saints, to deny all ungodliness and worldly lusts; which the world, who lives in ungodliness and worldly lusts, turns into wantonness.

**T**He word of the Lord to all your Masters or Rulers of Families, and Mistresses: Rule in power, in love, in wisdom, in patience, with the spirit of the living God; not with tyranny,



ny, not with hastines, not with your wills : for then that goes forth to rule for earthly ends ; then you would have things according to your own wills, which is contrary to that in the conscience : and that rules not well, and that is cross, and must be crossed.

And all you that are servants, labour in love, as unto God, for *the earth is the Lords* : not as unto men, but unto the Lord : for he that hath more of the earth then another, that makes the Master. And if you that are Masters or Mistresses do speak to your servants, to that in their Conscience, to guide them to the Lord, and to keep them in the fear of the Lord, to labor with love and singlenels of heart, as unto God : If you that are Masters or Mistresses be not guided by the Spirit of the Lord, but if the contrary nature go to reprove, it is as beating the air, and upon the earth, and it is to no purpose. But if you stand in the counsel of God, and be guided by the Spirit of the Lord, and speak to the Spirit of God in others, you guide them up to God, to do what they do as unto the Lord. So when you are away, they are the same as when you are with them. And so the Just comes to rule in all ; and he that rules, rules in love ; and he that labours, labours in love, as unto the Lord. For, *the earth is the Lords, and the fulness of it.*

The time will come, that as with the servant, so with the Master ; and as with the Mistress, so with the maid. For all being one seed, and all the earth being the Lords : And here whatsoever is done, is done unto God, and not the servants of men, where the seed of God is redeemed out.



**C**hrisť Jesus saith, Swear not at all : no: by heaven, for it is Gods throne ; nor by the earth, for it is his footstool ; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head : for thou canst not make one hair, white or black. But in all your communications, let your Yea be yea, and Nay nay: for what soever is more, comes of evil. *Math. 5. 34, 35, 36, 37.*

Though you have heard in the old time, *Thou shalt not forswear thy self, but perform the oath of the Lord*; (Matth. 5.33.) I answer: But now God hath brought forth his Son, the Oath of God, whom he swore by himself, (Heb. 7.21.) as not finding a greater; who is the end of all Oathes, his Son, who saith, *Swear not at all.*

Now if you do alleadge that *Jacob* swore by the fear of his father *Isaac*, Gen. 31.53. and *Joseph* swore by the life of *Pharaoh*; Gen. 42.15. I answer: Christ Jesus the Oath of God, who saith, *Swear not at all*, reigns over the house of *Jacob* and *Joseph*.

Now if you do alleadge that *Moses* swore, who was a servant, I answer: but Christ is the Son, who saith, *Swear not at all*: and, *This is my beloved Son*, saith the Lord, *hear him.* Luke 1.33. Joh. 14.9. Matth. 9.7.

And now if you do alleadge that *David* swore, 1 Sam. 20.3. 1 King. 2.22. I answer: Christ over him is King; *David* confesseth it: who saith, *Swear not at all.*

And now if you do alleadge that *Solomon* swore by the Lord, my answer is this, *A greater then Solomon is here*, (Luke 11.31) which is the Son of God, who saith, *Swear not at all.*

Now if you do alleadge that *Abraham* swore, (Gen. 21. 24.) who saw the day of the Son; I answer: But when the Son came, he said, *Swear not at all*; who was the Oath of God, which the Lord did perform in his Son, the everlasting Oath, Heb. 7.21.

And though this was in the old time an Oath to binde the soul, (Numb. 30.2.) I answer: Christ Jesus, the Oath of God, the Saviour of the soul, saith, *Swear not at all.*

And the Prophet said, *Every tongue shall swear*, Isa. 45.23. I answer: Christ Jesus, the Son of God, the end of the Prophets, saith, *Swear not at all.*

God swore to *David*, that out of his loins, according to the flesh, he would raise up Christ to sit on his throne, Psal. 89.49. I answer: He is the Oath of God; who saith, *Swear not at all*, who put an end to all Oathes.

Though the Prophet *Jeremiah* did teach the people to swear by the Name of the Lord; (Jer. 4.2.) I answer: Christ Jesus, the end of the Prophets, saith, *Swear not at all.*

Though

Though they were then to binde them with an Oath to the Lord, as they had been bound with an Oath to *Baal*, so to bring them off that, to be bound with an Oath to the Lord, (*Jer. 12. 16.*) I answer: Christ Jesus, the end of all bonds and oathes, saith, *Swear not at all.*

And though *Saul* swore in the war, *1 Sam. 19. 1.* I answer: Christ, who brings peace on earth, and good-will towards all men, (*Luke 2. 14.*) saith, *Swear not at all: who ends war.*

And the Lord swore, and will not repent, (and because he could swear by no greater, he swore by himself) *Thou art a Priest for ever after the order of Melchizedeck; Heb. 7. 21, 24.* who saith, *Swear not at all; who is the Oath of God: and this man which continues for ever hath an unchangeable Priesthood: and this man said, Swear not at all.*

And now if you do alledge that they swore in the old Covenant, (*Levit. 5. 4.*) I answer: Christ Jesus, the new Covenant, saith, *Swear not at all.*

Now if you do alledge that they swore in the Law; I answer: *Christ is the end of the Law, Rom. 10. 4.* and in the old Covenant they swore about earthly things, Oxen and Asses, and Sheep; but here they were not come to the doctrine of Christ, which is *Yea and nay*; who saith, *Swear not at all; but in all your communications, let your Yea be yea, and your Nay nay: for whatsoever is more, is evil.*

And if you do alledge the Priest was to charge the woman with an Oath, *Numb. 5. 19.* I answer: Christ Jesus the everlasting Priest, the Oath of God, (*Heb. 7. 21.*) who is come to put an end to all Oathes, who saith, *Swear not at all.* And his Apostles, who were taught of him, who preached the Gospel, and witnessed the high-Priest, said, *My brethren, above all things, swear not at all: not by heaven, neither by earth, nor by any other Oath; but let your Yea be yea, and your Nay nay, lest you fall into condemnation. Jam. 5. 12. Matth. 5.*

Now all you that swear, and bring to swearing, you are fallen into the condemnation, out of the doctrine of Christ, and by it you are condemned.

Now if you do alledge in the *Hebrews*, that the Apostle said, that men verily swore by the greater, and an Oath was the end of

*controversie and strife amongst men*, Heb. 6. 6. Answer: This the Apostle brought as an example among men, as concerning God, who could not finde a greater, he swore by himself, concerning Christ his son; who said, *Thou art a Priest for ever after the order of Melchizedeck*; who was made with an Oath. And where men are in strife and controversie, they are without, and have not learned the doctrine of Christ: for, as the Apostle saith, (Eph. 4. 20.) we have not learned Christ to live in strife and controversie: for it is out of *Tea and Nay*: and such do oppose his doctrine; as to this day it is in England. A Judge did imprison one because he could not swear, nor could deny the doctrine of Christ, but kept to *Tea and Nay*.

Now if you do alledge the Angel swore in the *Revelation*; I answer: The Lord God saith, *I bring forth my first-begotten into the world, let all the Angels worship him*, Heb. 1. 6, 8. who saith, *Swear not at all*.

Now you that would bring to swear, and do swear, because the Angel swore, do worship the Angels, and are in the delusion, and do not hear the Son, (Mark 9. 7.) whom the Angels worship, who saith, *Swear not at all*.

So though they swore in the old Covenant, Christ is the new, who saith, *Swear not at all*. And though they swore in the time of the Prophets, yet Christ is the end of the Prophets, who saith, *Swear not at all*. And though they swore in the family of Jacob, Christ reigns over the house of Jacob, who saith, *Swear not at all*. And if they swore in the time of the Priests, Christ Jesus the everlasting Priest, the Oath of God, saith, *Swear not at all*; who saith, *In all your communications, let your Tea be yea, and your Nay nay*. And the Gospel is *Tea*.

Now if you do alledge Moses a servant of God swore, Christ the Son of God saith, *Swear not at all*. And if you do alledge that men swore; that was in strife, and you bring them to swear to oppose the doctrine of Christ, who saith, *Swear not at all; but in all your communications, let your Tea be yea, and your Nay nay*. For they who are in strife, have not learned Christ. And if you do alledge the Angels swore, all the Angels must worship the Son of God, the first begotten which is brought into the world; who saith, *Swear not at all*.

Now

Now if you do alledge that *Solomon* swore ; a greater then *Solomon* is here, who saith, *Swear not at all*. So the Son is above the Angels, the Son is above the Prophets, the Son is above the old Covenant, the Son is above *Moses*, the Son is above *David*, he calls him Lord ; the Son is greater then *Solomon* ; the Son reigns over the house of *Jacob* ; the Son is greater then all these, who saith, *In all your communications, let your Yea be yea, and your Nay nay*.

So having in these Northern parts for witnessing forth the Son, who could not swear, so for the Truths sake (and the Sons) that it might be let up, and not troden down, have I shewed forth, that you may all take warning how you swear, or command men to swear : for if you do, you draw from the doctrine of Christ, and you draw to evil and you draw into condemnation, and you draw into the cursed speaking, from *Yea and Nay*.

Christ Jesus the Light of the world, who saith, *Swear not at all: but in all your communications, let your Yea be yea, and your Nay nay*, he hath enlightened every one that cometh into the world. Now every one loving this light, which Jesus Christ hath enlightened you withal, it will draw your mindes up to Christ, and teach you to *know his doctrine*, and how to walk in the truth : for this light in every one is according to Christs minde, who saith, *Swear not at all*.

Now all loving this light, never an Oath will be heard in the Land : for it will not let you swear, (but keep you to *Yea and Nay*) nor do no unrighteousness. But all that hate this Light, you are swearers ; and draw to swearing, and draw to oaths, and draw to unrighteousness : and this Light of Christ is your condemnation : the Lord Jesus hath spoken it. And to that in every one of your consciences I do speak, which shall eternally witness me, and condemn you that hate it : for to that I have cleared my conscience.

Capr. *Morley*, a Witness of the Truth, and for it, who suffered because he could not swear, by Judge *Parker*, because he could not deny Christs doctrine to swear.



**T**He Word of the Lord to this Nation; to all you this is the Word of the Lord: to that in your consciences do I speak, which changeth not; but you change that act contrary to it; and all your Laws are changeable, that are made with that nature and minde, that act contrary to that in the conscience. Therefore to that in your consciences am I moved to speak, to the turning your minds to God, that you may wait to receive the Law from God, which law is according to that in every mans conscience; and that no law be made against that in the conscience. This am I moved of the Lord to command you, and charge you in the presence of the Lord; and to minde the light in your conscience, which testifies against all sin; as doth the Law of God, which is perfect: and *the Law was added because of the transgressors, not made for the righteous.*

Therefore be awarned how you make Laws: for all must be cut down with the sword of the Lord, which is contrary to that in the conscience. And that no Law be laid upon Religion: for the Law is for sinners, and transgressors, and who abuse themselves with mankind, and such as defile the flesh, and whoremongers, and adulterers, and murderers, and theeves, and all unrighteousness, the Law of God which is perfect is against; and so is that in the conscience, which is of God.

And see that your Laws be according to that in every mans conscience: for the light in every mans conscience is of God: That that in every mans conscience may witness your Laws, else that in every mans conscience will witness against your Laws not to be of God. And that must be hewn down with the Word of the Lord, as God hath done before in all Ages: for such Laws persecuted, prisoned, and crucified them who witnessed for the testimony of a good conscience: and such did the Lord hew down; which were contrary to that in the conscience; and their end was misery, as in the generations you may read which are past, whose Law was contrary to that in the conscience, which did not endure for ever; in which lodged all the Persecution in all Ages. But the Law of God is perfect, according to that in the conscience, and doth endure for ever. To that in your consciences I do speak, that you may  
wait



wait upon God to receive it, lest you be cut down, as they have been before you, which cut down the Saints with their ~~Hands~~, under the name of Opinions and Sects.

Therefore be warned of making Laws, and that you have no Law concerning Religion, but let Religion defend it self: for whatsoever is not of God, will not stand, but will wither away: but see that your Laws be according to that in the Conscience, and then it will be against strikers, and who abuse themselves with mankind, to keep peace; and who defile their flesh, and murderers, and whoremongers, and thieves, and adulterers; the Law which is equity, which is according to that in every mans Conscience: for that is equity, which doth not respect any mans person: and that in the Conscience is equity, and this shall stand for ever, when all inventions and imaginations will fall and cease, and be cast away from God; in the light which Christ hath enlightned every one with: in it is no Sect, no Heresie, no Errour, no Opinion nor Blasphemy: and to that do I speak, which will eternally witness me.



C

To

And thus we will finish this Apologie, which we have written for the defence of the Christian Religion, and the Church of England, against the unchristian and unlearned attacks of the Papists, and other their Sects, who have sought to bring them into disrepute, and to overthrow the same. And we leave it to the judgement of the wise and good, who shall be able to discern the truth from the lies, and the right from the wrong. And we pray for the peace and unity of the Church, and for the conversion of all men to the true Faith of Jesus Christ.



## To the Judges of Life and Death.

*Friends,*

**T**AKE heed of putting any man or woman to death for Cartel or Money: for with the Law of God they were to be sold for their Theft, if they had not wherewith to make restitution. So see that all your Laws be according to that in every ones Conscience: for the Law of God is according to that in every ones Conscience; that in every ones Conscience may witness your Law; that in every ones conscience will cry out against you and your Law; and witness the Law of God, which is perfect, according to that in every ones conscience, and witness God to be the Law-giver. And all Laws that are made and acted in the will of man, contrary to this light of Christ in the conscience, are against Conscience, and cannot stand, but God hath hewed them down, and will hew you all down, who act contrary to that in the conscience. And see that no Law be acted upon Religion: therefore, regarding to that in your consciences I speak; which shall eternally witness me, (and shew you the judgement of God which hath passed before you upon the unjust, who have acted contrary to that in the conscience, and have not received the Law from God) and condemn you that hate it, when the book of Conscience is opened. To you this is the Word of God.

Here have I let you know, and shewed you the Gospel, that that in your conscience may shew you when you act contrary to Christ, who saith, *Swear not at all; but in all your communications, let your Yea be yea, and Nay nay: for whatsoever is more, is evil.* And you that bring men to swear, you bring them into the evil. And, *Swear not at all,* saith the Apostle, *lest you fall into*

condemnation. And you that swear, and bring others to swear, you are fallen into condemnation your selves, and draw others into condemnation, and out of the doctrine of Christ, and from the Gospel, which is Yea and Nay in all your communications.

\*\*\*\*\*

## To the Heads of England and other nations.

**T**O all you Heads of *England*, and Nations eliewhere, which have a Law, and give it forth, that the Priests should receive Tythes. *Moses* the Judge of all *Israel*, who had received the Law from God, who gave forth orders to the People, and to the Heads, and to the Priests, which he had received from God: which Priests had a command to receive Tythes of the people, and of the brethren; and they had a Store-house, as in *Mal. 3*. *Bring ye all the Tythes into the store-house, that there may be meat in my house; and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there should not be room enough to receive it.* And all the strangers, the fatherless, and the widows were to come within the Priests gates, that they might be filled and satisfied. Here was the wisdom of God, that no begger might be in *Israel*, and no stranger might beg, nor no widow might beg, nor no fatherless might beg, but come within the Priests gates, and be filled and satisfied, that the Lord thy God may bless thee, saith the Lord.

And these Priests were a figure of the everlasting Priest, and the Store-house of the everlasting Treasure *Jesus Christ*: for when he was come and preached, the Apostles said the Priesthood was changed, which received Tythes; and he said it was a changeable Priesthood, and the Law was changed also: and he preached the unchangeable Priesthood, and denied the other that was changeable.

Now all you Heads of *England*, who give forth a Law that men should pay Tythes to the Priests: and them who witness Jesus Christ the high Priest cannot pay Tythes for conscience sake: for the light in their conscience brings them to witness Christ: and with your cruelty in your Law that you have made, it is to make them pay treble, and cast them into prison. Now if you do act according to the Scripture, that the Priests which received Tythes, as they did according to the Law, had a Store-house to put their Tythes in, that all the strangers in *England*, and all the fatherless in *England*, and all the widows in *England*, might come to the Store-house, and there to be filled with the Tythes, that no begger might be in *England*, no widow to beg, no fatherless to beg, nor no stranger to beg. What a great deal of cumber would be taken out of the land? And the Priests should minister it out to them: A figure of the everlasting Priest which was to come, who ministers out of the everlasting treasure Christ Jesus. Now if you would do so, you might not own Christ come in the flesh. So all you that hold up such changeable Priests, and have not received your Law from God, as they did in the old time; Consider what will become of you, that do oppress the poor people who witness the Gospel, Jesus Christ the end of the Priesthood, and witness the new Testament, the end of the old Testament; and witness the new Covenant, the end of the old Covenant; and witness the Priesthood which is not changeable, but unchangeable, who ministers out of the everlasting treasure; who was made with an Oath. And when the unchangeable Priest was come, the Priesthood that was changeable was denied. But these that are changeable are not made with an Oath: so we cannot hold up this Priesthood that receive Tythes now; nor we cannot own the Law that gives them Tythes. As for the Law and Command that God gave forth to *Moses*, we own that, which was a figure of Christ Jesus which was to come; the unchangeable Priesthood which the Apostles witnessed and gave testimony to; and for witnessing him, they suffered their goods to be spoiled. And now in this Age, many suffer with a National Law, as at *Lancaster-Goal*,

Goat, which never such a thing was read on in the Law of God, which was delivered to *Moses*, that any sufferer for not paying Tythes, or was to pay treble damages. Surely, surely, the cry for vengeance will be heard, which arises from the oppressed souls which lie under the altar.

And the Law of *Moses* we own in its right place, a figure; but we cannot hold up these now; much less can we hold up this which God never commanded.

They that did not bring the Tythes into the Store-house, they robbed God; and then there was not meat in their house, therefore he commanded them to bring them into the house, that there might be meat in the house; which was to fill the fatherless, strangers, and widows. But now these Priests which are counterfeiters, which take peoples Tythes with a Law which they have now from the Beast, that if any one will not pay them, they prison them, and make them pay treble.

And so these rob the poor people, and rob the fatherless, and the strangers and widows, and do not fill them. So the cry is gone up to heaven against them, and many are almost made beggars by this oppressing Priesthood; their cattle and their horses taken away from them, and they cast into prison: and others are sued at the Law by the Priest to pay treble damage: And such are cryed up to be Ministers of the Gospel, Ministers of the Gospel: and if the Lord move any to cry against them, they are Stocked, or beaten, or prisoned; as in the North-Jays 23 in prison now; and many which be prisoners at Kendal, as Captain *Ward*, *Thomas Robertson*, and widow *Garner*, which hath many small children, which suffer because they cannot pay Tythes; and many others which be in Kendal-prison, which were moved of the Lord to speak to the Priest, whereof one was moved to sit in sackcloth, with ashes upon her head, and others which have been moved to go in sackcloth, A Lamentation for the miserable condition of this Nation, for to see so much crying up of preaching of the Gospel, and see so much Strife and debate, and Oathes, and dissention among people. But where the Gospel is, Strife and contention is ceased, and oppression taken off. But Oh the Land mourns with this oppressing Ministry, which hath not entred into the ears of the



the Magistrates. But now is the cry of the people entred into the ears of the Lord of Sabboth, who will now be avenged of all his adversaries. And all you unjust Law-givers, and unjust Judges, to that in all your Consciences I speak, to be cleared when you are judged by the just Judge, the God of heaven and earth, whose terrour is going out, and will go out, against all the ungodly. And you have given them a Law to take Tythes; but they have no Law from God: and they have no Store-houses; and we see that both Strangers, fatherless, and widows are wandering abroad, and begging abroad; which the Priests that had a command from God, and did take Tythes according to the Law, did fill such.

And so we see that both ye and the Priests are contrary to the Scripture; and they neither are true Priests under the Law, nor Ministers of the Gospel: for their practice is contrary to these Priests; which was changeable, which received Tythes, which was a Figure of Jesus Christ the everlasting Priest, who ministers out of the everlasting treasure. Him we witness. If we should hold up the Priesthood which received Tythes, we should deny him come in the flesh, as all the world doth who receive Tythes; and them that take it. So, who preach the Gospel, deny the Priests which receive Tythes; and who preach the new Covenant, deny the Priests that received Tythes according to the Law; and who preach the new Testament, deny the Priesthood that receive Tythes; and who preach the everlasting Priest, denies the changeable Priests, that received Tythes, and had a Store-house, which were changeable things, and witness the unchangeable Priesthood, and the everlasting Treasure.

And they which had the Store-house in *Moses Law*, they were to fill it, and the Lord opened the windows of heaven, that there might be meat in his house, to fill the widows, to fill the fatherless, and to fill the strangers, that there might be no begger in *Israel*.

This was in the first Priesthood in the Law; and they had a command; and they that did not bring their



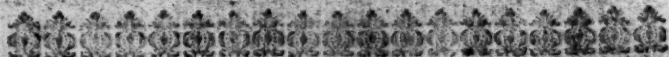
their Tythes, you do not read that they made them pay treble damages. And these things were but to serve in their places, Figures and Shadows, which were changeable of Him who changeth not, JESUS CHRIST, who is a Priest made with an Oath, which these are not.



FINIS.



(15)  
which, which, you do not know, I have seen  
many of them, and they were out to  
be in their places, I think, and shadows, which  
were changed, of him who had been, JESUS  
CHRIST, who was a man, and a God, which  
this is not.



11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46  
47  
48  
49  
50  
51  
52  
53  
54  
55  
56  
57  
58  
59  
60  
61  
62  
63  
64  
65  
66  
67  
68  
69  
70  
71  
72  
73  
74  
75  
76  
77  
78  
79  
80  
81  
82  
83  
84  
85  
86  
87  
88  
89  
90  
91  
92  
93  
94  
95  
96  
97  
98  
99  
100